

~GREECE, GREEKS (1665)

[Greek, *Grai-koi'*, Latin, *Graeci*, Hebrew, *Ya-wan'*]

- The Land And Its Features
- Maritime Advantages
- Origin Of The Greek Tribes
- Principal Greek Tribes
- Patriarchal Tradition And The City-States
- Democratic Experiments
- Manufacturing And Trade
- Grecian Culture And Arts
- Greek Religion
- Festivals And Games
- Oracles, Astrology, And Shrines
- Philosophical Teaching Of Immortality
- Temples And Idols
- Period Of The Persian Wars
- Athenian Supremacy
- Greece Under Alexander The Great
- Effect Of Hellenization On The Jews
- Roman Rule Over The Greek States
- Hellenists

• These names come from *Grai-koi'*, the name of a tribe in Northwest Greece. The Italians applied the name Latin *Graeci*, to the inhabitants of Greece as a whole. Eventually even Aristotle in his writings used the term in a similar way.

• Another earlier name, Ionians, appears from the **Eighth Century B.C.E.** onward in Assyrian cuneiform records, as well as in Persian and Egyptian accounts. This name comes from that of Javan, Hebrew, *Ya-wan'*, son of Japheth and grandson of Noah.

• Javan was the Japhetic ancestor of the early peoples of Greece and the surrounding islands, as well as, evidently, of the early inhabitants of Cyprus, parts of southern Italy, Sicily, and Spain.

• And this is the history of Noah's sons, Shem, Ham and Japheth. Now sons began to be born to them after the deluge. (**Genesis 10:1**)

• The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. (**Genesis 10:2**)

- And the sons of Javan were Elishah and Tarshish, Kittim and Dodanim. (**Genesis 10:4**)
- From these the population of the isles of the nations was spread about in their lands, each according to its tongue, according to their families, by their nations. (**Genesis 10:5**)
- Noah, Shem, Ham and Japheth. (**1 Chronicles 1:4**)
- The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. (**1 Chronicles 1:5**)
- And the sons of Javan were Elishah and Tarshish, Kittim and Rodanim. (**1 Chronicles 1:7**)

See Also ELISHAH

See Also JAVAN

See Also KITTIM

- While Ionian now applies geographically to the sea between southern Italy and southern **Greece**, including the chain of islands along the West coast of **Greece**, the name once had a broader application more in harmony with the **Hebrew Scriptures** use of Javan. The prophet Isaiah, in the **Eighth Century B.C.E**, spoke of the time when the returned exiles of Judah would be sent to distant nations, including Tubal and Javan, the faraway islands.
- And I will set among them a sign, and I will send some of those who are escaped to the nations, to Tarshish, Pul, and Lud, those drawing the bow, Tubal and Javan, the faraway islands, who have not heard a report about me or seen my glory, and they will for certain tell about my glory among the nations. (**Isaiah 66:19**)
- In the **Christian Greek Scriptures**, the land is called *Hel-las'*, **Greece**,
- After going through those parts and encouraging the ones there with many a word, he came into Greece. (**Acts of Apostles 20:2**)
- And the people, *Hel'le-nes*. The Greeks themselves had used these names beginning several centuries before the Common Era and continue to do so. *Hellas* may have some connection with Elishah, one of Javan's sons.

- And the sons of Javan were Elishah and Tarshish, Kittim and Dodanim. (**Genesis 10:4**)
- The name Achaia was also applied to central and southern Greece following the Roman conquest of **146 B.C.E.**

•• The Land And Its Features

- **Greece** occupied the southern part of the mountainous Balkan Peninsula and the islands near it, in the Ionian Sea on the West and in the Aegean Sea on the East.
- To the South lay the Mediterranean. The northern boundary is indeterminate, particularly so since in the earlier periods the Javanites of **Greece** were not consolidated into a particular nation.
- However, in later times **Greece** is understood to have reached to the regions of Illyria, corresponding roughly to western Yugoslavia and Albania, and Macedonia. In actuality, the Macedonians may have been of the same basic stock as those later called **Greeks**.
- The land then, as now, was both rugged and rocky, with rough limestone mountains occupying some three fourths of the terrain. The mountain slopes were heavily wooded.
- The scarcity of fertile plains and valleys and the rockiness of the soil sharply reduced the agricultural capacities of the land. The mild climate, however, favored the growth of olives and grapes.
- Other products were barley, wheat, apples, figs, and pomegranates. Herds of sheep and goats found pasturage on the uncultivated areas.
- There were some mineral deposits silver, zinc, copper, lead and the mountains supplied abundant quantities of fine marble. The prophecy of
- And the word of Yehowah continued to occur to me, saying; (**Ezekiel 27:1**)
- And as for you, O son of man, raise up concerning Tyre a dirge. (**Ezekiel 27:2**)
- And you must say to Tyre, O you who are dwelling at the

entrances of the sea, the tradeswoman of the peoples for many islands, this is what the Sovereign Lord Yehowah has said; O Tyre, you yourself have said; I am perfect in prettiness. (**Ezekiel 27:3**)

- Javan, Tubal and Meshech themselves were your traders. For the souls of mankind and articles of copper your articles of exchange were given. (**Ezekiel 27:13**)
- Includes Javan among those trading with Tyre and lists articles of copper among the products traded.

·· **Maritime Advantages**

- Travel by land was slow and difficult because of the mountains. Animal-drawn carts easily bogged down in the winter seasons. So the sea was the best avenue of **Greek** transportation and communication. The long, jagged coastline, deeply indented by bays and inlets, supplied abundant harbors and shelters for ships.
- Because of the several penetrating gulfs, few points within the ancient boundaries were more than 60 kilometers (40 miles) distant from the sea. The southern part of mainland **Greece**, called the Peloponnesus, came close to being an island.
- Only a narrow neck of land, crossing between the Saronic Gulf and the Gulf of Corinth, connects the Peloponnesus with central **Greece**. Today the Corinth Canal cuts through the narrow isthmus for about 6 kilometers (3.5 miles) without locks, making the separation complete.)
- The Javanites of Greece early became a seafaring people. The heel of Italy's boot lay only about 160 kilometers (100 miles) across the Strait of Otranto from Northwest Greece.
- To the East, archipelagoes, chains of islands formed by submerged mountains with their tops rising above the water's surface, served as giant stepping-stones across the Aegean Sea to Asia Minor. At the Northeast corner of the Aegean a narrow passage, the Hellespont, also called the Dardanelles, led into the Sea of Marmara and then through the Bosphorus strait into the Black Sea.

- Also, by sailing along the southern coast of Asia Minor, **Greek** ships early traveled to the shores of Syria and Palestine. A ship could cover as much as 100 kilometers (60 miles) during a daylight period.
- The delivering of Paul's letters to the Thessalonians in Macedonia, likely written in Corinth, might therefore have taken a week or more, depending on weather conditions, and the number of ports stopped at along the way
- **Greek** influence and settlements were by no means limited to mainland **Greece**. The numerous islands studding the Ionian and Aegean Seas were considered as much a part of **Greece** as the mainland. Southern Italy and Sicily were included in what was called **Great Hellas** or, in Latin, **Graecia Magna**.
- The historical evidence indicates that the Javanites of **Greece** maintained contact and trade relations with those of Tarshish or Spain, far surpassing the Phoenicians in this regard. Similar association is found between the **Greeks** and the Javanites of Cyprus.

•• Origin Of The Greek Tribes

- Modern historians offer various ideas on the origin of the **Greek** tribes and about their entry into the area. The popular view of successive invasions by northern tribes is largely based on **Greek** myths and archaeological conjecture.
- Actually, secular history concerning **Greece** does not begin until about the **Eighth Century B.C.E**, the first Olympiad being celebrated in **776 B.C.E**, and a connected record is possible only from the **Fifth Century B.C.E** onward. This was many centuries after the Flood and hence long after the dispersal of families because of the confusion of mankind's language at Babel.
- Now all the earth continued to be of one language and of one set of words. (**Genesis 11:1**)
- And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar, and they took up dwelling there. (**Genesis 11:2**)
- And they began to say each one to the other; Come on! Let us make bricks and bake them with a burning process. So brick served as stone for them, but bitumen served as mortar for them.

(Genesis 11:3)

- They now said; Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth. **(Genesis 11:4)**
- And Yehowah proceeded to go down to see the city and the tower that the sons of men had built. **(Genesis 11:5)**
- After that Yehowah said; Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be unattainable for them. **(Genesis 11:6)**
- Come now! Let us go down and there confuse their language that they may not listen to one another's language. **(Genesis 11:7)**
- Accordingly Yehowah scattered them from there over all the surface of the earth, and they gradually left off building the city. **(Genesis 11:8)**
- That is why its name was called Babel, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. **(Genesis 11:9)**
- During these many centuries other groups perhaps infiltrated the original stock of Javan and his sons, but for the period prior to the **First Millennium B.C.E**, there are only theories of doubtful value.

.. Principal Greek Tribes

- Among the principal tribes found in Greece were the **Achaean**s of Thessaly, the central Peloponnesus, and Boeotia, the **Aetolian**s in West central **Greece**, the North part of the Peloponnesus, Elis, Aetolia, and the nearby islands, the **Dorian**s of the eastern Peloponnesus, the southern islands of the Aegean, and the Southwest part of Asia Minor, and the **Ionian**s of Attica, the island of Euboea, the islands of the middle Aegean, and the West coasts of Asia Minor.
- However, any relationship between these tribes and the Macedonians in the earlier periods is uncertain.

·· Patriarchal Tradition And The City-States

- The **Greek**-speaking tribes were quite independent, and even within the tribes the city-states that developed were likewise quite independent. Geographic features contributed to this.
- Many **Greeks** lived on islands, but on the mainland the majority lived in small valleys ringed by mountains. As to their early social structure, *The Encyclopedia Americana* offers this view.
- The ultimate social unit was the patriarchal household. The patriarchal tradition was strongly entrenched in Greek culture: the active citizens of a city-state, polis, were adult males only. The patriarchal family was enclosed within a series of concentric kinship circles the clan, genos, the phratry, or group of families, the tribe. [1956, Vol. XIII, p. 377]
- This harmonizes quite well with the post-Flood patriarchal arrangement described in the Bible book of Genesis.
- The pattern in **Greece** was somewhat similar to that of Canaan, where the various tribes, descended from Canaan, formed petty kingdoms, often based around a particular city. The **Greek** city-state was called a *po'lis*.
- This term seems to have applied originally to an acropolis, or fortified height, around which settlements developed. Later, it came to designate the entire area and the citizens forming the city-state. Most **Greek** city-states were small, usually having no more than 10,000 citizens, plus women, slaves, and children.
- At its height, in the **Fifth Century B.C.E**, Athens is said to have had only about 43,000 male citizens. Sparta had only about 5,000. Like the Canaanite petty kingdoms, the **Greek** city-states sometimes leagued together and also fought among themselves. The country remained politically fragmented until the time of Philip (II) of Macedon.

·· Democratic Experiments

- While knowledge of the governing methods of most **Greek** city-states is obscure, only those of Athens and Sparta being fairly well known, their governments evidently came to differ considerably from those of Canaan, Mesopotamia, or Egypt.

- At least during what may be termed secularly as the historical period, in place of kings the Greek city-states had magistrates, councils, and an assembly *ek-kle-si'a* of citizens.
- Athens experimented with direct democratic rule, the word democracy coming from Greek *de'mos*, meaning people, and *kra'tos*, meaning rule.
- In this arrangement the entire body of citizens formed the legislature, speaking and voting in the assembly. The citizens, however, were a minority, since women, foreign-born residents, and slaves did not hold citizenship rights.
- Slaves are thought to have formed as much as one third the population of many city-states, and doubtless their slave labor made possible the free time needed by the citizens to participate in the political assembly.
- It may be noted that the earliest reference to **Greece** in the Hebrew Scriptures, about the **Ninth Century B.C.E**, speaks of Judeans being sold by Tyre, Sidon, and Philistia as slaves to the sons of the **Greeks**, literally, Javanites or Ionians.
- And, also, what do you have to do with me, O Tyre and Sidon and all you regions of Philistia? Is it the treatment that you are giving me as a reward? And if you are giving such treatment to me, swiftly, speedily I shall pay back your treatment upon your heads. (Joel 3:4)
- Because you men have taken my own silver and my own gold, and you have brought my own desirable good things into your temples. (Joel 3:5)
- And the sons of Judah and the sons of Jerusalem you have sold to the sons of the Greeks, for the purpose of removing them far from their own territory. (Joel 3:6)

·· Manufacturing And Trade

- In addition to the principal activity of agriculture, the **Greeks** produced and exported many manufactured products. **Greek** vases became famous throughout the Mediterranean area, also important were articles of silver and gold and woolen fabrics.

- There were numerous small, independent shops owned by craftsmen, who had the help of a few laborers, slaves or freemen. In the **Greek** city of Corinth, the apostle Paul joined Aquila and Priscilla in the tentmaking trade, likely using fabric made from goats hair, which was in good supply in **Greece**.
- After these things he departed from Athens and came to Corinth. (**Acts of Apostles 18:1**)
- And he found a certain Jew named Aquila, a native of Pontus who had recently come from Italy, and Priscilla his wife, because of the fact that Claudius had ordered all the Jews to depart from Rome. So he went to them (**Acts of Apostles 18:2**)
- And on account of being of the same trade he stayed at their home, and they worked, for they were tentmakers by trade. (**Acts of Apostles 18:3**)
- However, he would give a talk in the synagogue every Sabbath and would persuade Jews and Greeks. (**Acts of Apostles 18:4**)
- Corinth became a major commercial center because of its strategic position near the Gulf of Corinth and the Saronic Gulf. Other principal commercial cities were Athens and Aegina.

•• Grecian Culture And Arts

- **Greek** education was restricted to males, and its principal aim was to produce good citizens. But each city-state had its own concept of a good citizen. In Sparta education was almost entirely physical, contrast Paul's counsel to Timothy at;
- For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come. (**1 Timothy 4:8**)
- Young boys being taken from their parents at the age of 7 and assigned to barracks until the age of 30. In Athens the emphasis eventually came to be more strongly on literature, mathematics, and the arts. A trusted slave, called a *pai-da-go-gos'*, accompanied the child to school, where training began at the age of six. Note Paul's comparison of the Mosaic Law with a *pai-da-go-gos'* at;

- However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. (**Galatians 3:23**)
- Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. (**Galatians 3:24**)
- But now that the faith has arrived, we are no longer under a tutor. (**Galatians 3:25**)
- Poetry was very popular in Athens, and pupils were required to memorize many poems. Though Paul's education was in Cilician Tarsus, he made use of a brief poetic quotation to get his message across in Athens.
- Paul now stood in the midst of the Areopagus and said; Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. (**Acts of Apostles 17:22**)
- For by him we have life and move and exist, even as certain ones of the poets among you have said; For we are also his progeny. (**Acts of Apostles 17:28**)
- Dramas, both tragedies and comedies, became popular.

See Also TUTOR

- Philosophy was assigned great importance in Athens and, in time, throughout **Greece**. Among the major philosophical groups were the **Sophists**, who held that truth was a matter of individual opinion, this view, similar to that of the Hindus was opposed by such famous **Greek** philosophers as Socrates, his pupil Plato, and Plato's pupil Aristotle.
- Other philosophies dealt with the ultimate source of happiness. The **Stoics** held that happiness consists of living in accord with reason and that this alone matters. The **Epicureans** believed that pleasure is the true source of happiness. Contrast Paul's statement to the Corinthians at;
- If, like men, I have fought with wild beasts at Ephesus, of what good is it to me? If the dead are not to be raised up, let us eat and drink, for tomorrow we are to die. (**1 Corinthians 15:32**)

- **Philosophers of these latter two schools were among those who engaged Paul in conversation at Athens, leading to his being brought to the Areopagus for a hearing.**
- **But certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and some would say; What is it this chatterer would like to tell? Others; He seems to be a publisher of foreign deities. This was because he was declaring the Good News of Jesus and the resurrection. (Acts of Apostles 17:18)**
- **So they laid hold of him and led him to the Areopagus, saying; Can we get to know what this new teaching is which is spoken by you? (Acts of Apostles 17:19)**
- **Another school of philosophy was that of the Skeptics who held that, in effect, nothing really mattered in life.**
- **As a people, at least in later periods, the Greeks displayed an inquisitive trait and were characteristically fond of discussion and conversation about things that were novel.**
- **In fact, all Athenians and the foreigners sojourning there would spend their leisure time at nothing but telling something or listening to something new. (Acts of Apostles 17:21)**
- **They endeavored to solve some of the major questions of life and of the universe by process of human logic, and speculation. Thus, the Greeks considered themselves the intelligentsia of the ancient world.**
- **Paul's first letter to the Corinthians put such human wisdom and intellectualism in its proper place, when, among other things, he said; If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise, Yehowah knows that the reasonings of the wise men are futile.**
- **For Christ dispatched me, not to go baptizing, but to go declaring the Good News, not with wisdom of speech, that the torture stake of the Christ should not be made useless. (1 Corinthians 1:17)**
- **For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's**

power. (**1 Corinthians 1:18**)

- For it is written: I will make the wisdom of the wise men perish, and the intelligence of the intellectual men I will shove aside. (**1 Corinthians 1:19**)
- Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? (**1 Corinthians 1:20**)
- For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. (**1 Corinthians 1:21**)
- For both the Jews ask for signs and the **Greeks** look for wisdom. (**1 Corinthians 1:22**)
- But we preach Christ impaled, to the Jews a cause for stumbling but to the nations foolishness. (**1 Corinthians 1:23**)
- However, to those who are the called, both Jews and **Greeks**, Christ the power of God and the wisdom of God. (**1 Corinthians 1:24**)
- Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. (**1 Corinthians 1:25**)
- For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth. (**1 Corinthians 1:26**)
- But God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame. (**1 Corinthians 1:27**)
- And God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are. (**1 Corinthians 1:28**)
- In order, that no flesh might boast in the sight of God. (**1 Corinthians 1:29**)
- But it is due to him that you are in union with Christ Jesus, who

has become to us wisdom from God, also righteousness and sanctification and release by ransom. (**1 Corinthians 1:30**)

- That it may be just as it is written: He that boasts, let him boast in Yehowah. (**1 Corinthians 1:31**)
- And my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power. (**1 Corinthians 2:4**)
- That your faith might be, not in men's wisdom, but in God's power. (**1 Corinthians 2:5**)
- Now we speak wisdom among those who are mature, but not the wisdom of this system of things nor that of the rulers of this system of things, who are to come to nothing. (**1 Corinthians 2:6**)
- But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. (**1 Corinthians 2:7**)
- This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord. (**1 Corinthians 2:8**)
- But just as it is written: Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him. (**1 Corinthians 2:9**)
- For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God. (**1 Corinthians 2:10**)
- For who among men knows the things of a man except the spirit of man that is in him? So, too, no one has come to know the things of God, except the spirit of God. (**1 Corinthians 2:11**)
- Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. (**1 Corinthians 2:12**)
- These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine

spiritual matters with spiritual words. (1 Corinthians 2:13)

- Let no one be seducing himself. If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. (1 Corinthians 3:18)
- For the wisdom of this world is foolishness with God, for it is written: He catches the wise in their own cunning. (1 Corinthians 3:19)
- And again; Yehowah knows that the reasonings of the wise men are futile. (1 Corinthians 3:20)
- Despite all their philosophical debates and investigations, their writings show they found no genuine basis for hope. As Professors J. R. S. Sterrett and Samuel Angus point out: No literature contains more pathetic laments over the sorrows of life, the passing of love, the deceitfulness of hope, and the ruthlessness of death. [Funk and Wagnall's New Standard Bible Dictionary, 1936, p. 313]

•• Greek Religion

- The earliest knowledge of Greek religion comes through the epic poetry of Homer. Two epic poems, the Iliad and the Odyssey, are presumed by historians to have been written by him.
- The oldest papyrus portions of these poems are believed to date from sometime before 150 B.C.E. As George G. A. Murray, a professor of Greek, says of these early texts, they differ wildly from our vulgate, that is, from the text that has been popularly accepted in recent centuries. [Encyclopaedia Britannica, 1942, Vol. 11, p. 689]
- Thus, unlike the Bible, there was no preservation of the integrity of Homeric texts, but they existed in an extremely fluid state, as Professor Murray demonstrates. The Homeric poems dealt with warrior heroes and gods who were very much like men.
- There is evidence of Babylonian influence on Greek religion. One ancient Greek fable is nearly a literal translation of an Akkadian original.
- Another poet, Hesiod, probably of the Eighth Century B.C.E, is credited with systematizing the multitude of Greek myths and legends. Together with the Homeric poems, Hesiod's Theogony formed the principal sacred writings, or theology, of the Greeks.

- **In considering the Greek myths, it is of interest to see how the Bible sheds light on their possible or even probable origin.**
- **Now it came about that when men started to grow in numbers on the surface of the ground and daughters were born to them. (Genesis 6:1)**
- **then the sons of the true God began to notice the daughters of men, that they were good-looking, and they went taking wives for themselves, namely, all whom they chose. (Genesis 6:2)**
- **After that Yehowah said; My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years. (Genesis 6:3)**
- **The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (Genesis 6:4)**
- **Consequently Yehowah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. (Genesis 6:5)**
- **And Yehowah felt regrets that he had made men in the earth, and he felt hurt at his heart. (Genesis 6:6)**
- **So Yehowah said; I am going to wipe men whom I have created off the surface of the ground, from man to domestic animal, to moving animal and to flying creature of the heavens, because I do regret that I have made them. (Genesis 6:7)**
- **But Noah found favor in the eyes of Yehowah. (Genesis 6:8)**
- **This is the history of Noah. Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God. (Genesis 6:9)**
- **In time Noah became father to three sons, Shem, Ham and Japheth. (Genesis 6:10)**
- **And the earth came to be ruined in the sight of the true God and**

- the earth became filled with violence. (**Genesis 6:11**)
- So God saw the earth and, look! It was ruined, because all flesh had ruined its way on the earth. (**Genesis 6:12**)
 - After that God said to Noah; The end of all flesh has come before me, because the earth is full of violence as a result of them, and here I am bringing them to ruin together with the earth. (**Genesis 6:13**)
 - Shows, prior to the Flood, angelic sons of God came to earth, evidently materializing in human form, and cohabited with attractive women. They produced offspring who were called Nephilim, or Fellers, that is, those who cause others to fall down.
 - The result of this unnatural union of spirit creatures with human's, and the hybrid race it produced, was an earth filled with immorality and violence.
 - And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. (**Jude 1:6**)
 - In this state also he went his way and preached to the spirits in prison. (**1 Peter 3:19**)
 - Who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. (**1 Peter 3:20**)
 - Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment. (**2 Peter 2:4**)
 - And he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people. (**2 Peter 2:5**)
 - Like others of the post-Flood times, Javan, the progenitor of the Greek people, undoubtedly heard the account of pre-Flood times and

circumstances, likely from his father Japheth, a survivor of the Flood. Note, now, what the writings attributed to Homer and Hesiod reveal.

See Also NEPHILIM

- The numerous gods and goddesses they described had human form and great beauty, though often being gigantic and superhuman. They ate, drank, slept, had sexual intercourse among themselves or even with human's, lived as families, quarreled and fought, seduced and raped.
- Though supposedly holy and immortal, they were capable of any type of deceit and crime. They could move among mankind either visibly or invisibly. Later **Greek** writers and philosophers sought to purge the accounts of Homer and Hesiod of some of the more vile acts attributed to the gods.
- These accounts may reflect, although in greatly expanded, embellished, and distorted form, the authentic account of pre-Flood conditions found in Genesis.
- A further remarkable correspondence is that, in addition to the principal gods, the **Greek** legends describe demigods or heroes who were of both divine and human descent.
- These demigods were of superhuman strength but were mortal Hercules being the only one of them granted the privilege of attaining immortality. The demigods thus bear a marked similarity to the Nephilim in the Genesis account.
- Noting this basic correspondence, **Orientalist E. A. Speiser** would trace the theme of the **Greek** myths back to Mesopotamia. [**The World History of the Jewish People, 1964, Vol.1, p. 260**] Mesopotamia was the location of Babylon and also the focus from which mankind spread after the confusion of man's language.
- Now all the earth continued to be of one language and of one set of words. (**Genesis 11:1**)
- And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar, and they took up dwelling there. (**Genesis 11:2**)
- And they began to say; each one to the other; Come on! Let us

make bricks and bake them with a burning process. So brick served as stone for them, but bitumen served as mortar for them. (**Genesis 11:3**)

- They now said; Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth. (**Genesis 11:4**)
- And Yehowah proceeded to go down to see the city and the tower that the sons of men had built. (**Genesis 11:5**)
- After that Yehowah said; Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be unattainable for them. (**Genesis 11:6**)
- Come now! Let us go down and there confuse their language that they may not listen to one another's language. (**Genesis 11:7**)
- Accordingly Yehowah scattered them from there over all the surface of the earth, and they gradually left off building the city. (**Genesis 11:8**)
- That is why its name was called Babel, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. (**Genesis 11:9**)
- The principal **Greek** gods were said to reside on the heights of Mount Olympus, 2,920 meters (9,570 feet) high, located South of the town of Beroea. Paul was quite near Olympus slopes when ministering to the Beroeans on his second missionary tour.
- Immediately by night the brothers sent both Paul and Silas out to Beroea, and these, upon arriving, went into the synagogue of the Jews. (**Acts of Apostles 17:10**)
- Among these Olympic gods were **Zeus**, called Jupiter by the Romans,
- Three months later we set sail in a boat from Alexandria that had wintered in the island and with the figurehead, Sons of Zeus.

(Acts of Apostles 28:11)

- **The god of the sky, *Hera* (Roman Juno), Zeus wife. (*Ge*) or *Gaea*, the goddess of the earth, also called the Great Mother, *Apollo*, a solar god, a god of sudden death, shooting his deadly arrows from afar, *Artemis* (Roman Diana), the goddess of the hunt, the worship of another Artemis as a fertility goddess was prominent at Ephesus.**
- **At that particular time there arose no little disturbance concerning The Way. (Acts of Apostles 19:23)**
- **For a certain man named Demetrius, a silversmith, by making silver shrines of Artemis furnished the craftsmen no little gain. (Acts of Apostles 19:24)**
- **And he gathered them and those who worked at such things and said; Men, you well know that from this business we have our prosperity. (Acts of Apostles 19:25)**
- **Also, you behold and hear how not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. (Acts of Apostles 19:26)**
- **Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole district of Asia and the inhabited earth worships is about to be brought down to nothing. (Acts of Apostles 19:27)**
- **Hearing this and becoming full of anger, the men began crying out, saying; Great is Artemis of the Ephesians! (Acts of Apostles 19:28)**
- **But when they recognized that he was a Jew, one cry arose from them all as they shouted for about two hours; Great is Artemis of the Ephesians! (Acts of Apostles 19:34)**
- **When, finally, the city recorder had quieted the crowd, he said; Men of Ephesus, who really is there of mankind that does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the image that fell from heaven? (Acts of Apostles 19:35)**

- **Ares** (Roman Mars), the god of war, **Hermes** (Roman Mercury), the god of travelers, of commerce, and of eloquence, the messenger of the gods (in Lystra, Asia Minor, the people called Barnabas Zeus, but Paul Hermes, since he was the one taking the lead in speaking;
- Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved. (**Acts of Apostles 4:12**)
- **Aphrodite**, Roman Venus, the goddess of fertility and love, considered to be the sister of the Assyro-Babylonian Ishtar and the Syro-Phoenician Astarte [**Greek Mythology**, by P. Hamlyn, London, 1963, p. 63], and numerous other gods and goddesses. Actually, each city-state seems to have had its own minor gods, worshiped according to local custom.

·· **Festivals And Games**

- Festivals played an important part in **Greek** religion. Athletic contests along with dramas, sacrifices, and prayers attracted persons from a wide area, and thus these festivals served as a bond for the politically divided city-states.
- Among the most prominent of these festivals were the Olympic Games, at Olympia, the Isthmian Games, held near Corinth, the Pythian Games, at Delphi, and the Nemean Games, near Nemea.
- The celebration of the Olympic Games every four years provided the basis for the Greek Era reckoning, each four-year period being called an Olympiad.

See Also GAMES

·· **Oracles, Astrology, And Shrines**

- Oracles, mediums through whom the gods supposedly revealed hidden knowledge, had many devotees. The most famous oracles occupied temples at Delos, Delphi, and Dodona.
- Here, for a price, individuals received answers to questions put to the oracle. The answers were usually ambiguous, needing interpretation by the priests.

- **At Philippi in Macedonia, the girl with the art of prediction, from whom Paul caused a demon to withdraw, was acting as an oracle and furnishing her masters with much gain.**
- **And it happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. (Acts of Apostles 16:16)**
- **This girl kept following Paul and us and crying out with the words; These men are slaves of the Most High God, who are publishing to you the way of salvation. (Acts of Apostles 16:17)**
- **This she kept doing for many days. Finally Paul got tired of it and turned and said to the spirit; I order you in the name of Jesus Christ to come out of her. And it came out that very hour. (Acts of Apostles 16:18)**
- **Well, when her masters saw that their hope of gain had left, they laid hold of Paul and Silas and dragged them into the marketplace to the rulers. (Acts of Apostles 16:19)**
- **Professor G. Ernest Wright traces modern astrology back through the Greeks to the diviners of Babylon. [Biblical Archaeology, 1963, p. 37]. Healing shrines were also popular.**

•• **Philosophical Teaching Of Immortality**

- **Because the Grecian philosophers interested themselves in the ultimate questions of life, their views also served to shape the religious views of the people. Socrates, of the Fifth Century B.C.E, taught the immortality of the human soul. In Phaedo, 64C.E, 105C.E, Plato quotes Socrates conversation with two of his colleagues:**
- **Do we think there is such a thing as death? We believe, do we not, that death is the separation of the soul from the body, and that the state of being dead is the state in which the body is separated from the soul and exists alone by itself and the soul is separated from the body and exists alone by itself? Is death anything other than this? No, it is this, he said. And the soul does not admit death? No. Socrates continues, Then the soul is immortal. Yes. Contrast this with;**
- **Look! All the souls, to me they belong. As the soul of the father so likewise the soul of the son, to me they belong. The soul that**

is sinning, it itself will die. (**Ezekiel 18:4**)

- For the living are conscious that they will die, but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. (**Ecclesiastes 9:5**)
- All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in She'ol, the place to which you are going. (**Ecclesiastes 9:10**)

·· **Temples And Idols**

- In honor of the gods, magnificent temples were built, and to represent their gods, beautifully executed statues of marble and bronze were made.
- The ruins of some of the most famous of these temples are to be found on the Acropolis of Athens and include the Parthenon and the Erechtheum, along with the Propylaea. It was in this same city that Paul spoke to an audience, commented on the notable fear of the deities manifest in Athens, and plainly told his listeners that the Creator of heaven and earth does not dwell in handmade temples and that, as progeny of God, they should not imagine the Creator to be like gold or silver or stone, like something sculptured by the art and contrivance of man.
- Paul now stood in the midst of the Areopagus and said; Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. (**Acts of Apostles 17:22**)
- For instance, while passing along and carefully observing your objects of veneration I also found an altar on which had been inscribed, **To an Unknown God**. Therefore what you are unknowingly giving godly devotion to, this I am publishing to you. (**Acts of Apostles 17:23**)
- The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples. (**Acts of Apostles 17:24**)
- Neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. (**Acts of Apostles 17:25**)

- **And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men. (Acts of Apostles 17:26)**
- **For them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. (Acts of Apostles 17:27)**
- **For by him we have life and move and exist, even as certain ones of the poets among you have said; For we are also his progeny. (Acts of Apostles 17:28)**
- **Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. (Acts of Apostles 17:29)**

•• **Period Of The Persian Wars**

- **The rise of the Medo-Persian Empire under Cyrus, who conquered Babylon in 539 B.C.E. posed a threat to Greece. Cyrus had already conquered Asia Minor, including Greek colonies there. In Cyrus third year, evidently as ruler of Babylon, Yehowah's angelic messenger informed Daniel that the fourth king of Persia would rouse up everything against the kingdom of Greece.**
- **In the third year of Cyrus the king of Persia there was a matter revealed to Daniel, whose name was called Belteshazzar, and the matter was true, and there was a great military service. And he understood the matter, and he had understanding in the thing seen. (Daniel 10:1)**
- **And as for me, in the first year of Darius the Mede I stood up as a strengthener and as a fortress to him. (Daniel 11:1)**
- **And now what is truth I shall tell to you; Look! There will yet be three kings standing up for Persia, and the fourth one will amass greater riches than all others. And as soon as he has become strong in his riches, he will rouse up everything against the kingdom of Greece. (Daniel 11:2)**

- The third Persian king, Darius Hystaspis, put down a revolt of **Greek** colonies in **499 B.C.E.** and prepared to invade **Greece**. The invading Persian fleet was wrecked by a storm in **492 B.C.E.**
- Then, in **490**, a large Persian force swept into **Greece** but was defeated by a small army of Athenians on the Plains of Marathon, Northeast of Athens. Darius son Xerxes determined to avenge this defeat. As the foretold fourth king, he roused up the entire empire to form a massive military force and in **480 B.C.E.** crossed the Hellespont.
- Though certain principal city-states of **Greece** now showed rare unity in their fight to stop the invasion, the Persian troops marched through north and central **Greece**, reached Athens, and burned its fortress height, the Acropolis.
- On the sea, however, the Athenians and supporting **Greeks** outmaneuvered and wrecked the Persian fleet, with its Phoenician and other allies, at Salamis.
- They followed up this victory with another defeat of the Persians on land at Plataea and yet another at Mycale, on the West coast of Asia Minor, after which the Persian forces abandoned **Greece**.

•• Athenian Supremacy

- Athens now gained leadership in Greece by virtue of its strong navy. The period that followed, down to about **431 B.C.E.**, was the Golden Age of Athens, when the most renowned works of art and architecture were produced.
- Athens headed the Delian league of several **Greek** cities and islands. Because of resentment of Athenian preeminence by the Peloponnesian League, headed by Sparta, the Peloponnesian War broke out.
- It ran from **431 B.C.E. to 404 B.C.E.**, the Athenians finally suffering complete defeat at the hands of the Spartans. The rigid rule of Sparta lasted until about **371 B.C.E.**, and then Thebes gained superiority.
- **Grecian** affairs entered a period of political decay, though Athens continued to be the cultural and philosophical center of the Mediterranean. Finally, the emerging power of Macedonia under Philip

II conquered Greece in 338 B.C.E, and Greece was unified under Macedonian control.

• Greece Under Alexander The Great

• Back in the Sixth Century B.C.E, Daniel had received a prophetic vision foretelling the overthrow of the Medo-Persian Empire by Greece. Philip's son Alexander had been educated by Aristotle and, after Philip's assassination, became the champion of the Greek-speaking peoples.

• In 334 B.C.E, Alexander set out to avenge Persian attacks on Greek cities on the West coast of Asia Minor. His lightning conquest of not only all Asia Minor but also Syria, Palestine, Egypt, and the entire Medo-Persian Empire as far as India fulfilled the prophetic picture at;

• And I, for my part, kept on considering, and, look! There was a male of the goats coming from the sunset upon the surface of the whole earth, and it was not touching the earth. And as regards the he-goat, there was a conspicuous horn between its eyes. (Daniel 8:5)

• And it kept coming all the way to the ram possessing the two horns, which I had seen standing before the watercourse, and it came running toward it in its powerful rage. (Daniel 8:6)

• And I saw it coming into close touch with the ram, and it began showing bitterness toward it, and it proceeded to strike down the ram and to break its two horns, and there proved to be no power in the ram to stand before it. So it threw it to the earth and trampled it down, and the ram proved to have no deliverer out of its hand. (Daniel 8:7)

• The ram that you saw possessing the two horns stands for the kings of Media and Persia. (Daniel 8:20)

• And the hairy he-goat stands for the king of Greece, and as for the great horn that was between its eyes, it stands for the first king. (Daniel 8:21)

• After this I kept on beholding, and, see there! Another beast, one like a leopard, but it had four wings of a flying creature on its back. And the beast had four heads, and there was given to it rulership indeed. (Daniel 7:6)

- By taking over control of Judah in **332 B.C.E**, **Greece** now became the fifth successive world power insofar as the nation of Israel was concerned Egypt, Assyria, Babylon, and Medo-Persia having been the previous four.
- By **328 B.C.E**, Alexander's conquest was complete, and now the remaining portion of Daniel's vision saw fulfillment. Alexander died in Babylon in **323 B.C.E**, and as foretold, his empire was subsequently split up into four dominions, none equaling the original empire in strength.
- And the male of the goats, for its part, put on great airs to an extreme, but as soon as it became mighty, the great horn was broken, and there proceeded to come up conspicuously four instead of it, toward the four winds of the heavens. (**Daniel 8:8**)
- And the hairy he-goat stands for the king of Greece, and as for the great horn that was between its eyes, it stands for the first king. (**Daniel 8:21**)
- And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power. (**Daniel 8:22**)
- And a mighty king will certainly stand up and rule with extensive dominion and do according to his will. (**Daniel 11:3**)
- And when he will have stood up, his kingdom will be broken and be divided toward the four winds of the heavens, but not to his posterity and not according to his dominion with which he had ruled, because his kingdom will be uprooted, even for others than these. (**Daniel 11:4**)

See Also ALEXANDER 1

- Before his death, however, Alexander had introduced **Greek** culture and the **Greek** language into all of his vast realm. **Greek** colonies were set up in many conquered lands.
- The city of Alexandria was built in Egypt and came to rival Athens as a center of learning. Thus was initiated the Hellenizing, or **Grecizing** of much of the Mediterranean and Middle Eastern regions.

- Common **Greek**, or Koine, became the *lingua franca*, spoken by people of many nationalities. It was the language that Jewish scholars in Alexandria used in producing their translation of the Hebrew Scriptures, the **Septuagint**.
- Later, the **Christian Greek Scriptures** were recorded in Koine, and the international popularity of this language contributed to the rapid spread of the Christian Good News throughout the Mediterranean area.

See Also **GREEK**

•• **Effect Of Hellenization On The Jews**

- When **Greece** was divided among Alexander's generals, Judah became a border state between the Ptolemaic regime of Egypt and the Seleucid dynasty of Syria.
- First controlled by Egypt, the land was seized by the Seleucids in **198 B.C.E.** In an effort to unite Judah with Syria in a Hellenic culture, Greek religion, language, literature, and attire were all promoted in Judah.
- **Greek** colonies were founded throughout Jewish territory, including those at Samaria, thereafter called Sebaste, Acco, Ptolemais, and Beth-shean, Scythopolis, as well as some set up on previously unsettled sites East of the Jordan River.
- A gymnasium was established in Jerusalem and attracted Jewish youths. Since **Greek** games were linked with **Greek** religion, the gymnasium served to corrupt Jewish adherence to Scriptural principles. Even the priesthood suffered considerable infiltration by Hellenism during this period.
- By this means, beliefs previously foreign to the Jews gradually began to take root, these included the pagan teaching of the immortality of the human soul and the idea of an underworld place of torment after death.

See Also **DECAPOLIS**

- Antiochus Epiphanes desecration of the temple at Jerusalem, **168 B.C.E.**, by introducing the worship of Zeus there marked the extreme point of Hellenization of the Jews and led to the Maccabean Wars.

- In Alexandria, Egypt, where the Jewish sector occupied a considerable portion of the city, Hellenizing influence was also strong. Some Alexandrian Jews allowed the popularity of **Grecian** philosophy to sway them. Certain Jewish writers felt obligated to try to accommodate Jewish beliefs to what was then the modern trend.
- They tried to demonstrate that the current Grecian philosophical ideas were actually preceded by similar ideas in the Hebrew Scriptures or were even derived from them.

See Also ALEXANDRIA

· Roman Rule Over The Greek States

- Macedonia and **Greece**, one of the four sections into which Alexander's empire had been divided, fell to the Romans in **197 B.C.E.** The next year the Roman general proclaimed the freedom of all **Greek** cities.
- This meant no tribute was to be exacted, but Rome expected full cooperation with its wishes. Anti-Roman sentiment steadily developed.
- Macedonia warred against the Romans but was again defeated in **167 B.C.E.** and about 20 years later became a Roman province. Led by Corinth, the Achaean League rebelled in **146 B.C.E.**, and Rome's armies marched into southern **Greece** and destroyed Corinth. The province of Achaia was formed and by **27 B.C.E.** came to include all of southern and central **Greece**.
- Now when these things had been completed, Paul purposed in his spirit that, after going through Macedonia and Achaia, he would journey to Jerusalem, saying; After I get there I must also see Rome. (**Acts of Apostles 19:21**)
- For those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem. (**Romans 15:26**)

See Also ACHAIA

- The period of Roman rule was one of political and economic decline for **Greece**. Only **Grecian** culture continued strong and was widely adopted by the conquering Romans.

- They imported **Greek** statues and literature enthusiastically. Even entire temples were dismantled and shipped to Italy. Many of Rome's young men were educated in Athens and other **Greek** seats of learning. **Greece**, on the other hand, turned its thoughts inward and dwelt on its past, developing an antiquarian attitude.
- Hellenes in the **First Century C.E.** At the time of Jesus Christ's ministry and that of his apostles, natives of **Greece** or those of **Greek** origin were still known as *Hel'le-nes* singular, *Hel'len*.
- The **Greeks** referred to non-**Greeks** as barbarians, meaning simply foreigners or those speaking a foreign tongue. The apostle Paul likewise contrasts **Greeks** and Barbarians at;
- Both to **Greeks** and to Barbarians, both to wise and to senseless ones I am a debtor. (**Romans 1:14**)

See Also BARBARIAN

- In some instances Paul, however, also uses the term *Hel'le-nes* in a broader sense. Particularly as contrasted with the Jews, he refers to the *Hel'le-nes*, or **Greeks**, as **representative** of all the non-Jewish peoples.
- For I am not ashamed of the Good News. It is, in fact, God's power for salvation to everyone having faith, to the Jew first and also to the **Greek**. (**Romans 1:16**)
- And he will render to each one according to his works. (**Romans 2:6**)
- Tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the **Greek**. (**Romans 2:9**)
- But glory and honor and peace for everyone who works what is good, for the Jew first and also for the **Greek**. (**Romans 2:10**)
- What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as **Greeks** are all under sin. (**Romans 3:9**)
- For there is no distinction between Jew and **Greek**, for there is

- the same Lord over all, who is rich to all those calling upon him.
(**Romans 10:12**)
- Keep from becoming causes for stumbling to Jews as well as **Greeks** and to the congregation of God. (**1 Corinthians 10:32**)
 - For truly by one spirit we were all baptized into one body, whether Jews or **Greeks**, whether slaves or free, and we were all made to drink one spirit. (**1 Corinthians 12:13**)
 - Thus at (**1 Corinthians Chapter 1**), Paul evidently parallels the **Greeks** (**verse 22**) with the nations (**verse 23**). This was doubtless due to the prominence and preeminence of the **Greek** language and culture throughout the entire Roman Empire.
 - In a sense, the **Greeks** headed the list of non-Jewish peoples. This does not mean that Paul or the other writers of the **Christian Greek Scriptures** used *Hel'le-nes* in a very loose sense so that by *Hel'len* they meant nothing more than a Gentile, as some commentators imply. Showing that *Hel'le-nes* was used to identify a distinct people, Paul, at;
 - Where there is neither **Greek** nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all. (**Colossians 3:11**)
 - Refers to the **Greek** as distinct from the foreigner *bar'ba-ros* and the Scythian.
 - In harmony with the foregoing, **Greek** scholar **Hans Windisch** comments: **The sense of Gentile, for the word *Hel'len*, cannot be proved, either from Hellenistic Judaism or the NT.** [Theological Dictionary of the New Testament, edited by G. Kittel, translator and editor, G. Bromiley, 1971, Vol. II, p. 516]
 - Yet, he does present some evidence that **Greek** writers at times applied the term *Hel'len*, to persons of other races who adopted the **Greek** language and culture persons who were Hellenized.
 - So, in considering the Biblical references to *Hel'le-nes*, or **Greeks**, in many cases allowance must be made for the possibility at least that they were not such by birth or descent.
 - The **Grecian** woman of Syrophoenician nationality whose daughter Jesus healed.

- The woman was a **Grecian**, a Syrophenician nationally, and she kept asking him to expel the demon from her daughter. (**Mark 7:26**)
- But he began by saying to her; First let the children be satisfied, for it is not right to take the bread of the children and throw it to the little dogs. (**Mark 7:27**)
- In reply, however, she said to him; Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children. (**Mark 7:28**)
- At that he said to her; Because of saying this, go! The demon has gone out of your daughter. (**Mark 7:29**)
- So she went away to her home and found the young child laid on the bed and the demon gone out. (**Mark 7:30**)
- Was likely of **Greek** descent to be distinguished in this way. The **Greeks** among those that came up to worship, at the Passover and who requested an interview with Jesus were evidently **Greek** proselytes to the Jewish religion.
- Now there were some **Greeks** among those that came up to worship at the festival. (**John 12:20**)
- Note Jesus prophetic statement in verse 32 as to drawing men of all sorts to himself. Timothy's father and Titus are each called *Hel'len*.
- So he arrived at Derbe and also at Lystra. And, look! A certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a **Greek** father. (**Acts of Apostles 16:1**)
- Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek. (**Acts of Apostles 16:3**)
- Nevertheless, not even Titus, who was with me, was compelled to be circumcised, although he was a **Greek**. (**Galatians 2:3**)
- This may mean that they were of **Greek** descent. However, in view of the claimed tendency of some **Greek** writers to employ *Hel'lenes* as referring to **non-Greeks** who were **Greek** speaking and of **Greek**

culture, and in view of Paul's use of the term in the representative sense considered earlier, allowance can be made for the possibility that these persons were **Greeks** in this latter sense.

- Nevertheless, the fact that the **Grecian** woman was in Syrophenicia, or that Timothy's father resided in Lystra of Asia Minor, or that Titus seems to have resided in Antioch of Syria, does not prove that they were not ethnically **Greeks** or descendants of such for **Greek** colonists and immigrants were to be found in all these regions.
- When Jesus told a group that he was going to go to him that sent him and that where I am **going** you cannot come, the Jews said among themselves Where does this man intend going, so that we shall not find him? He does not intend to go to the Jews dispersed among the **Greeks** and teach the **Greeks**, does he?
- The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched officers to get hold of him. (**John 7:32**)
- Therefore Jesus said; I continue a little while longer with you before I go to him that sent me. (**John 7:33**)
- You will look for me, but you will not find me, and where I am you cannot come. (**John 7:34**)
- Therefore the Jews said among themselves; Where does this man intend going, so that we shall not find him? He does not intend to go to the Jews dispersed among the **Greeks** and teach the **Greeks**, does he? (**John 7:35**)
- What does this saying mean that he said; You will look for me, but you will not find me, and where I am you cannot come? (**John 7:36**)
- By the Jews dispersed among the **Greeks** they evidently meant just that not the Jews settled in Babylon but those scattered throughout the faraway **Greek** cities and lands to the west. The accounts of Paul's missionary travels reveal the remarkable number of Jewish immigrants there were in such **Greek** regions.
- People of **Greek** ancestry are certainly meant at;
- Therefore many of them became believers, and so did not a few

of the reputable **Greek** women and of the men. (**Acts of Apostles 17:12**)

- However, he would give a talk in the synagogue every Sabbath and would persuade Jews and **Greeks**. (**Acts of Apostles 18:4**)
- Where events in the **Greek** cities of Beroea and Corinth are under discussion. This may also be true of the **Greeks** in Macedonian Thessalonica
- As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the **Greeks** who worshiped God and not a few of the principal women did so. (**Acts of Apostles 17:4**)
- In Ephesus on the western coast of Asia Minor, long colonized by **Greeks** and once the capital of Ionia.
- This took place for two years, so that all those inhabiting the district of Asia heard the word of the Lord, both Jews and Greeks. (**Acts of Apostles 19:10**)
- This became known to all, both the Jews and the Greeks that dwelt in Ephesus, and a fear fell upon them all, and the name of the Lord Jesus went on being magnified. (**Acts of Apostles 19:17**)
- But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. (**Acts of Apostles 20:21**)
- And even in Iconium in central Asia Minor.
- Now in Iconium they entered together into the synagogue of the Jews and spoke in such a manner that a great multitude of both Jews and Greeks became believers. (**Acts of Apostles 14:1**)
- While the combination Jews and **Greeks** appearing in some of these texts might indicate that, like Paul, Luke there used **Greeks** as representative of non-Jewish peoples in general, actually only Iconium lay geographically outside the primary **Grecian** sphere.

•• **Hellenists**

- In the book of Acts another term appears, *Hel-le-ni-stai'*, singular, *Hel-le-ni-stes'*.
- This term is not found either in **Greek** or in Hellenistic Jewish literature, hence, the meaning is not completely certain. However, most lexicographers believe it designates **Greek**-speaking Jews at;
- Now in these days, when the disciples were increasing, a murmuring arose on the part of the **Greek**-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution. (**Acts of Apostles 6:1**)
- And he was talking and disputing with the **Greek**-speaking Jews. But these made attempts to do away with him. (**Acts of Apostles 9:29**)
- In the first of these two texts, these *Hel-le-ni-stai'* are contrasted with the Hebrew-speaking Jews [*E-brai'oi* [**Westcott and Hort Greek text**]].
- On the day of Pentecost, **33 C.E.**, Jews and proselytes from many lands were present. That many such **Greek**-speaking persons came to the city is evidenced by the Theodotus Inscription found on the hill of Ophel in Jerusalem. Written in **Greek**, it states:
 - **Theodotus, son of Vetenus, priest and archisynagogos [synagogue president], grandson of an archisynagogos, built the synagogue for the reading of the Law and for the teaching of the commandments and the guest house and the rooms and supplies of water as an inn for those who are in need when coming from abroad, which synagogue his fathers and the elders and Simonides founded. [The Interpreter's Dictionary of the Bible, edited by G. A. Buttrick, 1962, Vol. 4, p. 480]**
- Some would connect this inscription with the Synagogue of the Freedmen, members of which were among those responsible for the martyrdom of Stephen.
- But certain men rose up of those from the so-called Synagogue of the Freedmen, and of the Cyrenians and Alexandrians and of those from Cilicia and Asia, to dispute with Stephen. (**Acts of Apostles 6:9**)

See Also FREEDMAN, FREEMAN

- The form of *Hel-le-ni-stai'* that appears in;

- However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the **Greek**-speaking people, declaring the Good News of the Lord Jesus. (**Acts of Apostles 11:20**)
- However, with reference to certain residents of Antioch, Syria, may refer to **Greek**-speaking people generally, rather than **Greek**-speaking Jews. This seems to be shown by the indication that, until the arrival of Christians of Cyrene and Cyprus, the preaching of the word in Antioch had been restricted to Jews only.
- Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only. (**Acts of Apostles 11:19**)
- So the *Hel-le-ni-stai'* there mentioned may mean persons of various nationalities who had been Hellenized, using the **Greek** language, and perhaps living according to **Greek** custom.

See Also ANTIOCH 1

See Also CYRENE, CYRENIAN

- The apostle Paul visited Macedonia and **Greece** on both his second and third missionary tours.
- Therefore we put out to sea from Troas and came with a straight run to Samothrace, but on the following day to Neapolis. (**Acts of Apostles 16:11**)
- So he stayed set there a year and six months, teaching among them the word of God. (**Acts of Apostles 18:11**)
- Now after the uproar had subsided, Paul sent for the disciples, and when he had encouraged them and bidden them farewell, he went forth to journey into Macedonia. (**Acts of Apostles 20:1**)
- After going through those parts and encouraging the ones there with many a word, he came into **Greece**. (**Acts of Apostles 20:2**)
- And when he had spent three months there, because a plot was hatched against him by the Jews as he was about to set sail for Syria, he made up his mind to return through Macedonia. (**Acts of**

Apostles 20:3)

- **There were accompanying him Sopater the son of Pyrrhus of Beroea, Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and from the district of Asia Tychicus and Trophimus. (Acts of Apostles 20:4)**
- **These went on and were waiting for us in Troas. (Acts of Apostles 20:5)**
- **But we put out to sea from Philippi after the days of the unfermented cakes, and we came to them in Troas within five days, and there we spent seven days. (Acts of Apostles 20:6)**
- **He spent time ministering in the important Macedonian cities of Philippi, Thessalonica, and Beroea and in the major Achaian cities of Athens and Corinth.**
- **Therefore we put out to sea from Troas and came with a straight run to Samothrace, but on the following day to Neapolis. (Acts of Apostles 16:11)**
- **And from there to Philippi, a colony, which is the principal city of the district of Macedonia. We continued in this city, spending some days. (Acts of Apostles 16:12)**
- **They now journeyed through Amphipolis and Apollonia and came to Thessalonica, where there was a synagogue of the Jews. (Acts of Apostles 17:1)**
- **So according to Paul's custom he went inside to them, and for three Sabbaths he reasoned with them from the Scriptures. (Acts of Apostles 17:2)**
- **Explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead, and saying; This is the Christ, this Jesus whom I am publishing to you. (Acts of Apostles 17:3)**
- **As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the Greeks who worshiped God and not a few of the principal women did so. (Acts of Apostles 17:4)**

- **Immediately by night the brothers sent both Paul and Silas out to Beroea, and these, upon arriving, went into the synagogue of the Jews. (Acts of Apostles 17:10)**
- **Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. (Acts of Apostles 17:11)**
- **Therefore many of them became believers, and so did not a few of the reputable Greek women and of the men. (Acts of Apostles 17:12)**
- **However, those conducting Paul brought him as far as Athens and, after receiving a command for Silas and Timothy to come to him as quickly as possible, they departed. (Acts of Apostles 17:15)**
- **After these things he departed from Athens and came to Corinth. (Acts of Apostles 18:1)**
- **But Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his household. And many of the Corinthians that heard began to believe and be baptized. (Acts of Apostles 18:8)**
- **He devoted a year and a half to the ministry in Corinth on his second tour.**
- **So he stayed set there a year and six months, teaching among them the word of God. (Acts of Apostles 18:11)**
- **During which time he wrote the two letters to the Thessalonians and possibly the one to the Galatians. On his third tour he wrote his letter to the Romans from Corinth.**
- **After his first imprisonment in Rome, Paul evidently again visited Macedonia, between 61 C.E. and 64 C.E, probably writing his first letter to Timothy and possibly his letter to Titus from there.**
- **Through the early centuries of the Common Era, Greek culture continued to influence the Roman Empire, and Greece preserved its intellectual achievements, Athens possessing one of the chief universities in the Roman Empire.**

- **Constantine endeavored to fuse Christianity with certain pagan practices and teachings, and his own course set the stage for such fusion religion to become the official religion of the empire. This made Greece a part of Christendom.**

- **Today Greece controls a land area of 131,957 square kilometers (50,949 sq miles) and has a population of 9,967,000, 1985 C.E. estimate**